

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

The Christian Freeman.

A MONTHLY JOURNAL.

DEVOTED TO RELIGIOUS, MORAL, AND SOCIAL PROGRESS.

No. 1.]

JANUARY, 1859.

[PRICE 1½d.

A CAROL FOR THE TIMES.

CHAPTER I.

It was the week before Christmas, and old Joe Bunting was balancing the books of Bonnom & Brothers, for the preceding seven days.

Old Joe was the ancient clerk—slow and steady—of the firm; and now as he raised his grey head from the ledger, and looked forth into the snow clad streets, where the wind was whistling, old Joe might very well have represented Honesty incarnate.

A touch came to his shoulder. The mild face of Mr. Bonnom was looking over him, a melancholy smile on his lips.

"It is the last time, Joe," he said; "the news to-day has decided everything. On the first of January we shall be compelled to give up."

"Don't say it, Mr. Bonnom! don't say it!" said old Joe, with a trembling voice, and dabbing his bald forehead, as he spoke, with his handkerchief; "don't say that Bonnom & Brothers will suspend!"

"It is even worse," said the good merchant, with a despairing sigh; "we see no possibility of resuming. The failures everywhere have hopelessly involved us—so that—"

"So that?" repeated old Joe, with tremulous anxiety. "So that on the first of January, the name of Bonnom, which for fifty years has never been questioned—the name of Bonnom will be dishonored!"

The old merchant's head sank upon his clasped hands as he spoke, and thus leaning on the desk, he was the very picture of despair.

"Don't! don't!" cried old Joe, placing his trembling hand on the shoulder of

his friend; "don't do that, sir! don't give up! It is not so bad?"

"Ruin! ruin!" muttered the merchant.

"No, no! not ruin!" See here, sir! I—I—you see I have saved a little"—

"With this," he said, hurriedly, "and what the rest will contribute, and what can be borrowed, we may weather the storm. Take it, sir. It was made in your service—honestly made—there's not a dirty shilling in it, sir!"

"No, my old friend," said the merchant, sighing deeply, but speaking in a tone of resignation. "No! that is not our way of doing business. If we fail, as we will, it shall be honestly—alone—we'll not drag down our friends, much more an honest man like you—though that is saying little for so noble a heart! No, Joe—it has been the boast of the house of Bonnom that they never distressed the poor—never wronged a living man—kept the name of the house—kept faith! If ruin comes, it is not our fault. There, let us trust in One who is greater than man—thanks! thanks!"

And slowly returning to his private counting-room, the merchant opened an iron safe and took forth a bag of silver.

At his summons the porters, messengers, and various humble *employees* of the house came, caps in hand, to receive their week's salary. Mr. Bonnom paid them all duly, with a kind word for each, and then turned to his desk. But they did not go.

"What are you waiting for, my friends? Can I assist you in any matter?" asked the merchant.

"If you please, sir," said the foremost of the party, "we would like to leave this money in your hands—eh?"

"Thanks, thanks!" he said, at length, with much feeling; "thanks, my kind

friends, you are truly my friends! This proof of your confidence is deeply grateful. But I cannot accept your offer. Indeed, such a small sum would not aid me. None the less do I thank you from my heart!"

The *employees* retired upon this, without further urging—for they were accustomed to respect their patron's slightest wishes.

The merchant followed them with his eyes until they disappeared. Then raising his eyes to Heaven—

"Father," he said, in a low voice, "Thou hast given me riches, far more than I deserved—but thou hast given me more—the love of these honest hearts—their confidence and sympathy. Let wind and storm come, then, if Thou dost will it. Teach me to bow my head and trust in Thee!"

CHAPTER II.

Old Joe had no sooner been released from his duties at the desk, then hurriedly putting on his hat, he hastened to a neighboring broker and essayed by means of his notes of deposits to obtain the money which he wished to place at Mr. Bonnom's disposal.

For reply, the broker placed in his hands the evening paper. There in the last column, made up as the journal was going to press, he saw the announcement of the failure of the bank in which his savings were deposited.

Old Joe looked at the paper for a moment in perfect bewilderment, then handing it back to the broker, calmly left the place. A profound despair had at once fallen upon him; he yielded to his fate; with no more strength to struggle against this double misfortune, he bowed his head, and with feeble steps took his way towards his small house in a remote part of the city. He had come within a square of the humble door, his eyes still moodily fixed upon the ground all covered with snow, when suddenly an arm was passed through his own, two rosy lips pressed his cheek, and the cheeriest little voice in the world said, close at his ear:

"Didn't you see me coming, father dear?"

"No, darling, I was thinking," replied the old man, kissing her; "where has my little Cherry been?"

Something like a gleam of his old sunshine came to the ancient book-keeper's countenance as he spoke; and indeed it seemed scarcely possible to gaze upon the bright face at his side without hope and happiness. It was the face of a girl of about seventeen—very minute in stature, and having about her the queerest little housewifely air that anybody could possibly imagine. A pair of rosy cheeks, two pouting, smiling lips, a neat cozy little dress—these were the first traits which attracted your attention in Cherry Bunting. But as you gazed, the girl's sweetness and goodness grew upon you; her merry little face filled you with pleasure; you required but one more look to discover that this young woman was one of those household blessings which communicate to the atmosphere of home its indefinable attraction.

Cherry Bunting passed her arm quite through her father's, leaned her head upon his shoulder, and then commenced a merry prattle which continued until they entered their home.

Good mother Bunting, and the little Buntings, half-a-dozen in number, received them with noisy pleasure, and from his place in the chimney, where he sat serenely smoking his pipe, old grey-haired uncle Israel sent forth a smiling welcome.

The old book-keeper sat down before the fire and rubbed his knees, and gazed sadly around on the little circle, very disconsolate, as he thought of his misfortune. The announcement of the state of things caused general agitation; and for a time a terrible silence reigned, unbroken even by the young Buntings, whose minds were filled with an awful foreboding of approaching starvation.

The silence was first invaded by Cherry. She nestled close to her father, looked up into his face and said:

"It is not so bad, papa, dear; we have each other still, and God will watch over us."

As Cherry spoke she drew the drooping form towards her, passed a soft arm around the old man's neck, and the grey-head rested upon the soft bosom quietly.

"Yes, yes," said the old man, softly caressing the girl's hair and sighing—

"Yes, yes, daughter, we will trust in him. I'm an old man and I have suf-

fered much, but never saw I the day in which the Lord did not succor me."

The thought seemed to give the old man courage. He raised his head, and the face was no longer gloomy. The fire blazed merrily; Uncle Israel smoked and dreamed in his corner; the young Buntings resumed their play, and mother Bunting bustled about to get supper.

Cherry sat at her father's knee, and held her hand upon his breast and smiled.

CHAPTER III.

On Monday morning the old book-keeper presented himself at Bonnom & Brothers, with the regularity of clock-work; and silently saluting the establishment, went to his task.

Soon Mr. Bonnom came to his desk, and shook hands, and spoke with great feeling of the failure of the bank.

"It is no matter," said old Joe, whose own misfortune dwindled to nothing in comparison with the peril impending over his employer; "it is nothing, Mr. Bonnom; you might have had it all—but the Lord's will be done—I cannot assist you now. Any letters, sir? Any resources come, sir, by last night's mail?"

"Nothing, nothing," replied the old merchant, with a sigh far more painful than before.

"There's no other misfortune, is there, sir," said the old clerk; "you look pale this morning, and—"

"Yes, yes, more still," returned the merchant; "you remember Charles—of course you do—my son. You know he went, two years since, to live with Van Zandt & Company, of Amsterdam."

"Yes, yes, sir: what of him—not—not—he is not dead!"

"No, heaven be thanked, that last pang is spared me. But he has very much distressed me. I have bad news of him, my good old friend. I wrote a month since announcing our situation, and saying that his mother would be strengthened in the present crisis, if her son was by her. Well, Messrs. Van Zandt reply that Charles left them nearly a year ago, and has not communicated with them since. Letters announcing the fact must have in some way miscarried. Yes, he has left them,—has doubtless taken to evil courses,—it may be is

dead! Unhappy! unhappy! all that I touch seems to turn out unfortunate!"

And the old merchant gazed with sad abstraction, and knit his brows upon the letter which he held in his hand.

"I am more unfortunate still, sir," said old Joe, in a low voice; "I had a son, but have one no longer! You knew him, sir; you knew my Edmund!" he went on in a wistful voice, and gazing sorrowfully at his companion; you know what a fine boy he was—so handsome, so bold, so spirited. He ran away, you know, and went before the mast in a whaler. In a year came the intelligence that this ship, with nearly all her crew, were lost! My poor Edmund! Your loss brings my own back to me; we are truly a pair of unfortunate fathers, sir!"

And old Joe turned away his head to hide his emotion. And the old merchant pressed his hand, uttered a deep sigh, and slowly returned to his counting-room.

Mr. Bonnom took the old book-keeper's arm, after the anxieties of another week, and conversing upon the affairs of the firm, they slowly took their way through the snow-clad streets. The respect of all went with them, and many were the low salutes which the honest merchant and his faithful clerk received as they passed along. This at least would remain, whatever misfortune descended!—if utter ruin came!—the public admiration and respect for a probity which had never been called in question. Thus came the end of the week—the calm Sabbath—the Christmas eve. Side by side in the same church, the old merchant and his book-keeper offered up their prayers; and when they issued forth and took their way homeward, peace had descended on their hearts.

Cherry hung on her old father's arm, and smiled as brightly as the happy evening. And as she went on, proud and happy, by her good father's side, she still kept her hand upon his breast, and looking into the mild old face, seemed happier than any queen of any kingdom upon earth!

CHAPTER IV.

On Christmas morning, Cherry Bunting seemed to throw off with the shadows of the night, every trace of anxiety and

sorrow. When she kissed her father in the breakfast-room, and caught him with a merry "Christmas gift!" she seemed the very picture of mirth and joy.

The old man sighed.

"Alas, my lady bird," he said, forcing a smile, "I have nothing to give you—no presents—no little things such as I have always purchased! That makes me saddest of all."

"I've got a Christmas gift for you, father, dear!"

"Have you? Ah! now you have gone and worked your fingers to the bone to surprise me—dear little daughter?"

And the old man pressed his lips to her cheek.

"No, indeed I've done nothing of the sort," said Cherry, with a rush of joyful laughter, which nearly smothered her words. "I have been very undutiful this Christmas, papa, and have worked very little for you. But I have a nice Christmas gift, notwithstanding."

All that morning, she and Uncle Israel, her prime friend and playmate, labored to decorate the cedar tree, with repeated injunctions on the youthful Buntings to go and play in the snow, and not interrupt them; and as evening drew on, and dinner was set, the magical tree appeared in all its glory, on the side board, decked with paper baskets and tapers, and presents—of all which Cherry Bunting was the inventor and architect.

At the well covered table, for whose wholesome food old Joe first returned with devout humility his thanks, at the table, with its great roasted turkey, and great round of beef, and flanking fowls, and crowding side-dishes, the young Buntings took their seats, chirping like a flock of birds let loose, and calling the attention of each other to the splendid banquet.—When all had taken their seats, one chair was still vacant.

"There's one seat too many," said old Joe, as he commenced carving the turkey.

"I set it there, brother," said Uncle Israel, tranquilly.

"For whom, brother Israel?" asked Joe, "have you invited any friend?"

"No, brother," was Uncle Israel's reply; "but I thought of the absent—of our Edmund!"

The old book-keeper heaved a deep sigh, and for a moment his knife played idly upon his plate, as he gazed wistfully at Uncle Israel.

"Will you have it removed, brother?" said Uncle Israel. "If it gives you pain, I will take it away."

"No, no, brother—no, let it remain, and we will think Edmund sits there still."

"Why, we are forgetting our tree!" cried Cherry, laughing with a ringing music, like the chime of silver bells; "we're really losing sight of our tree, Uncle, dear! Did anybody ever?"

And not waiting for "anybody" to reply, Cherry started from her seat, and assisted by Uncle Israel, bore the cedar tree, secure in its box, all covered with the evergreens, to the centre of the table.

The night descended gradually as the tapers of the tree were lit; and then as the magical spectacle of many colored paper baskets, candy cornucopias, and presents of needlework, and books, and garlands, flashed forth in the light of bright tapers—as the splendid Christmas tree burst on the eyes of one and all—the young Buntings suppressed a cheer, and the youngest Bunting of all, in a pinafore, made a reckless and desperate attempt to climb upon the board, and carry it at the point of his baby-spoon!

"No, Pet!" cried Cherry, "wait till sister gives you yours. And first, Uncle Israel's going to tell us all a story, father, dear; a beautiful story, which he knows! Will you listen, too, mamma?"

The proposition was greeted by the youthful assemblage with immense applause; and immediately all eyes were turned upon Uncle Israel, in whom were for the moment centered the hopes and expectations of the Bunting family. They did not look at Cherry, or they might have been astonished at the dazzling expression of her countenance; that countenance fairly shone now with a joy almost indescribable.

Uncle Israel seemed to feel the responsibility that was cast upon him; he meditated for a moment, smiling dreamily, as he thrummed upon the table; then he sighed and smiled, and thus commenced:

"There once lived in the city of Bag-

dad an old merchant, whose name was Barilzac, which being translated, is Goodman. He had a clerk, whose name was Abou-ber-bunting—not unlike the name of our own family; and for a long time he served the good merchant, Barilzac, whose camels and caravans brought to Bagdad all the treasure of the East. Abou-ber-bunting lived happy and respected in the counting-house of the good merchant, until one day he was informed that the caravans had been overwhelmed in the sands of the desert, and his employer would, in a few days, be compelled to strew dust upon his head, and wander through the streets of Bagdad, crying, 'Barilzac, the merchant—Barilzac is ruined!'—This happened just before the great festivity of the year, which comes on the twenty-fifth day of the month of snows—and the good Abou-ber-bunting returned home sighing, and thinking of the misfortune of his patron. He had another misfortune of his own, but a greater suffering still had been his, a year or two before. His son had gone away to sea, and been drowned, they all supposed. These things made the good Abou sad, and when he returned to his home on the twenty-fifth day of the month of snows, to hold the festivity of the Cedar Tree, his heart was very sad and heavy, and he said, 'Abou-ber-bunting is a miserable man—and there is no man more miserable!' As Abou thus spake, his daughter, Paribanon, which being translated, signifies the fruit of the cherry tree—his daughter said to him:—'Oh, father! O, Abou-ber-bunting, do not despair! Behold the feast is set, and the holy Cedar Tree is in the middle of the board, and the tapers thereon are shining like stars, and many gifts hang from the boughs!'

"Why, it's like our tree!" cried Pet, nearly swallowing his spoon.

"But Abou-ber-bunting replied," continued Uncle Israel, without pausing, "Abou replied: 'Truly, daughter, thy Cedar Tree shines; and the gifts therein shine, but there is no gift for me.' 'There is a gift for our father,' answered Paribanon, or Cherry-fruit; 'there is a package with his name on it, brought from a distant land.'"

They did not look at Cherry, who was trembling, and whose hand scarcely pos-

sessed strength to draw a letter from her bosom.

"And Abou said, 'Where is it?' " continued Uncle Israel, "to which words the fruit of the cherry tree replied, 'Father, it is here!—See, I take it from the boughs of the holy tree, and place it in your hand!'"

Cherry rose to fulfil her portion of the ceremony, but her strength failed her. With a burst of tears and laughter, she threw her arm around her father's neck, and gave him an open letter.

The old man took it with a wonderful look, and read a few lines; then his cheek grew pale, the letter fell from his hand, and he would have fainted, had not Uncle Israel and Cherry come speedily to his assistance. A few drops of wine revived him; and then, sobbing like a child, he leaned his head on Cherry's shoulder.

Such was old Joe Bunting's reception of the letter from his long lost son. It said that he was not dead—that he had traversed the Indian Ocean, and, in company with Charles Bonnom, returned to the western coast of America, thence, from the golden land, he wrote of his safety—to Cherry, for fear of shocking the old man—perhaps he might be with them at Christmas.

The letter was scarcely finished, when Pet ran behind his mother's apron, and uttered an appalling scream.

At the door stood a tall, elegant looking young man, with a ferocious beard; and behind him another of smaller stature, and light haired, at sight of whom Cherry's cheeks turned the color of a crimson sunset, for Charles Bonnom and herself had loved each other—nay, loved each other now, with the fondest affection.

In an instant Edmund was in his mother's arms, then pressed to his father's heart; then Cherry with one bound lay upon his bosom, and burst into happy tears. The young Buntings had by this time come to understand the state of things; and having warmly greeted Uncle Israel, Edmund surrendered himself to those youthful assailants. Their joyous uproar was absolutely deafening, and Pet, especially, did not rest until he had climbed up the back of a chair, perched himself astraddle on his brother's shoulder, and waving his baby

spoon in triumph, uttered a hurrah which filled the room with laughter.

Charles Bonnom was cordially received; and gathered round the blazing fire, the family listened silently to the narrative of the sailor—living over with him, in his vivid and picturesque utterance, the scenes and adventures through which he had passed. Shipwrecked on a whaling voyage in the Pacific, he had grasped, as he was sinking, the fragment of a spar, and clinging to the frail timber, had passed two days and nights on the deep—chill, wet, and without food, his strength gradually failing. It was on the third day, when his powers were leaving him, that he descried a sail; and by good fortune, they saw him, too. He was taken on board, treated with the utmost kindness, where he had lived for some months; then the trade in sandal wood attracted him to the island of Sumatra; he had realized quite a fortune for him in the business; then he had sold everything, and taken the next ship for home. He had met Charles Bonnom, roaming in the gold region; heard his story, persuaded him to return—and here they were at home, and not at all desirous of leaving it any more.

This was Edmund Bunting's narrative, and we need not describe the joy of the household over the son that was lost, but now was found; once dead, but now alive again. No merrier Christmas laughed itself away in the land, than that which passed in the humble mansion, around the blazing fire of old Joe Bunting.

Mother, and father, and children, were supremely happy. Uncle Israel serenely smoked his pipe, and plumed himself on the elegance of his Oriental tale. Cherry's head lay upon her brother's breast, as she watched the last glimmering of the cedar tapers; thinking that they shone like the bright stars of heaven, on that night when hope for man was born—when the *Star of the East* moved slowly onward, till it paused above Bethlehem—above Bethlehem, where arose the "bright and moving star"—the Son of Righteousness. Thus let us leave them, in the light of the Christmas tree—in the bright light of eyes that shone once more with joy and cloudless happiness. This is the end of Cherry

Bunting's Christmas tree; but it is possible that what farther befell the family and the good merchant may not be uninteresting.

Bonom and Brothers, then, did not fail, or even suspend. Edmund Bunting placed his entire gains in the East at Bonnom's disposal—and, with assistance, the house stood the strain upon it, and weathered the tempest. Edmund became partner when his father retired from his post at the clerk's desk; and Charles, now a steady merchant, was associated with him.

Two years before, little Cherry Bunting had given her hand to her faithful lover, Charles. And so ends our chronicle.—*Star of the West.*

A GLANCE FORWARD.

A NEW YEAR'S THOUGHT.

FROM the high mountain I have been looking backward hitherto; now a glance forward. Another quarter of a century, and where shall we be—who will fill these pews, this pulpit? If I can hear anything distinctly from the Spirit, it is, Be not anxious, only walk in truth; there is no greater joy; this is eternal life.—Whether this ministry shall be longer or shorter is of little moment; but whether it shall be faithful, a world of good or evil hangs upon that! The future of our earthly life is covered with shadows, wisely concealed from the curious gaze of man, that he may learn to follow his guide and trust his God. For me and my coevals and seniors henceforth it is a descent, a constantly accelerating descent, till its end. In the order of nature we are to go down the mountain while the younger generations are ascending on the other side. There is sadness in this, for the world still looks beautiful to our eyes, and hooks stronger than steel bind us to those whom we must leave. But it is not all sad, even this prospect; for if we cannot see what is below us on the slope and in the valley, from the mountain of vision whereon we stand can we not look farther on, and discern through the celestial ether the outlines of that city of God where the children who walk in truth are received in joy by the fathers who

instructed them? My friends, let us walk in truth and be of good cheer. If age is before us with its infirmities, so is God with his strength; if want, so is the bounty that was never exhausted; if mourning and tears, so is the Divine Comforter; if death and the grave, so is Jesus and the resurrection. I bless God that he hath stopped the trembling of my heart in view of the night that is coming. I bless him that from this mountain up which my unwilling steps have been led I can see what Moses from Pisgah could not. The land of promise, of which Canaan was but the shadow, lies serenely in half-veiled beauty before my vision, and I begin to snuff the fragrance of more luscious grapes than those of Esheol. Brothers in Jesus wave their palms as a friendly beckon. Children in the Lord from this dear heritage open wide their inviting arms; and the blessed One who has furnished his table for many guests makes the sign that still there is room. If now our heart finds joy in truth, if now it gives forth thrilling notes when it is touched by the fingers of human love, or when some angel from the holy sky sweeps its keys, what may we not anticipate when the finger of God shall open all the stops of the instrument and awaken the silent harmony of its thousand strings? Again I say, let us walk in truth and be of good cheer.

BOOKS, PAMPHLETS, PAPERS.

WE rejoice to state that a new monthly Unitarian periodical,—"The INQUIRER,"—in the Welsh language, will be published on the First of January, 1859. We wish it great success. The editor is the Rev. J. E. Jones, of Bridgend, Wales. Our respected brother and minister of Girvan Ayr; Mr. Matthew Scott informs us he has in the press a pamphlet on the "RELIGION OF ROBT. BURNS." The bookseller, and price of the two foregoing publications, we will be able to make known in the February number.

PRESENTS FOR NEW YEAR.—We beg to draw attention to the Unitarian Library. It contains very suitable presents for the season. FOR THE YOUNG,—“Early Piety,” 1s. 4d.—“Man’s origin, duty, and destiny,” 2s.—“Channing’s best Thoughts,” 1s. 4d.—“Grains of Gold,” 1s. 2d. FOR THE BE-REAVED AND AFFLICTED.—“Discipline of Sorrow,” 2s.—“Foregleams of Immortality,” 3s. 6d.—“Rod and Staff,” 3s. Orders executed, carriage free, by S. S. LAING, Lower Broughton, Manchester.

THE DEATH OF THE OLD YEAR.

BY ALFRED TENNYSON.

FULL knee deep lies the winter snow,
And the winter winds are wearily sighing:
Toll ye the church-bell sad and slow,
And tread softly and speak low,
For the old year lies a-dying.

Old year, you must not die;

You came to us so readily,

You lived with us so steadily.

He lieth still; he doth not move:

He will not see the dawn of day.

He hath no other life above.

He gave me a friend and a true-true love,

And the old year will take them away.

Old year, you must not go;

So long as you have been with us,

Such joy as you have seen with us.

How hard he breathes! Over the snow

I heard just now the crowing cock.

The shadows flicker to and fro:

The cricket chirps: the light burns low:

'Tis nearly twelve o'clock.

Shake hands before you die.

Old year, we'll dearly rue for you:

What is it we can do for you?

Speak out before you die.

Ring out, wild bells, to the wild sky,

The flying cloud, the frosty light;

The year is dying in the night;

Ring out, wild bells, and let him die.

Ring out the old, ring in the new,

Ring, happy bells, across the snow;

The year is going, let him go;

Ring out the false, ring in the true.

Ring out the grief that saps the mind

For those that here we see no more;

Ring out the feud of rich and poor,

Ring in redress to all mankind.

Ring out a slowly dying cause

And ancient feuds of party-strife;

Ring in the nobler modes of life,

With sweeter manners, purer laws.

Ring out the want, the care, the sin,

The faithless coldness of the times;

Ring out, ring out my mournful rhymes,

But ring the fuller minstrel in.

Ring out false pride in place and blood,

The civic slander and the spite;

Ring in the love of truth and might,

Ring in the common love of good.

Ring in the valiant man and free,

The larger heart, the kindlier hand;

Ring out the darkness of the land,

Ring in the Christ that is to be.

UNITARIANISM.

ITS POSITION AND INFLUENCE.

A STRANGER, passing our chapel the other Sunday night, remarked, to one of our friends, "That Unitarianism was everywhere declining." This, he said, he had read in the papers. It is true that one or two paragraphs have gone the round of the English press, and then passed over to America, and told their false tales among the people there. The closing of some chapels necessitated their closing for a short period; the erection of larger chapels, and in more eligible situations, have caused the sale of others; these two things, chapels closed and chapels for sale among the Unitarians, were taken as an indication of our decline, and this unfounded inference, though corrected by a friend in London, found a ready insertion in all papers, but the correction received a very limited circulation. We rejoice to find the following article from the *Press*, a Conservative and Trinitarian newspaper, in a review of the Rev. James Martineau's "Studies of Christianity," gives a very different version of the Unitarian position and influence. By several we have been requested to place this concession, from the pen of a Trinitarian, on our pages: we cheerfully concede.

"It is not desirable to fill our pages with religious controversy, and we do not intend, in reviewing a volume written by the most distinguished of English Unitarians, to controvert his theological dogmas, but rather to consider the position now occupied by his party, and the relation in which they stand just now to orthodoxy on the one hand, and to the unbelief of the age on the other. We do not wish to speak of the Unitarian body with disrespect. Their theological defects, however serious, are strictly defects—the absence of true belief rather than the presence of false; and they have deserved gentle treatment, by the candour and good temper which, more than most religious sects, they have shown in controversy. It may be from lack of zeal, but certainly they have not hated those from whom they differ so bitterly as many other religious parties. Let them meet with the candour they have often

shown; we, at least, who have found Mr. Martineau's Essays—heretical as they are—to be candid, able, thoughtful, and learned, cannot refuse to admit the fact, though we do so without abating a jot of our opposition to his creed.

"The religious body to which we commonly refer when we speak of Unitarians is not probably very influential in England. They seem to have no Gospel for the poor; their piety is too tame to be infectious. Their theology does not commend itself to plain people, because in England plain people believe obstinately in their Bibles. *But those who are practically and essentially Unitarians constitute a large class; perhaps, if we take Unitarianism in this extended sense, it is among the most influential creeds of the day.* For among Unitarians ought really to be reckoned all those who, without much study of theology, or unable to master the science, or bewildered by the divisions among theologians, have no formal creed, yet retain a strong sense of moral order, a strong belief in God's righteous government. *All these are practically Unitarians, and we suspect that even among good men at the present day this class might be found to outnumber the more advanced Christians.* For it cannot be denied that though the more distinctive doctrines of Christianity are still effective and still as true as ever, yet for the last century and a half they have been more or less suffering an eclipse. Two centuries ago an infidel was a rare phenomenon; now among the laity of the male sex and (what is still more striking) of the more educated classes a perfectly orthodox Christian is rare. Among these probably the ordinary attainment in religion is a belief in God, an unfeigned reverence for the New Testament, but of the characteristic doctrines of Christianity neither assured practical belief nor decided disbelief. Men like this may feel, and generally do feel, like sympathy with professed Unitarians, yet in strictness of language they are Unitarians themselves. *And from this class during the last century and a half a large proportion of the eminent and energetic men of Christendom have sprung.* If we compare the great public men of the last two hundred years with many of those of the seventeenth and six-

teenth centuries, and with all those of the time of the Crusades, we cannot but confess that if the former have had as much faith in God as the latter, they have had much less faith in Christ.

"The fact is, that after an age of violent controversy in the Christian Church, *Unitarianism has more than once spread with irresistible and, it may be, with beneficial effect.* For the belief in God languishes in the close air of controversy; when the dust that gathered round the combatants subsides, God becomes visible to them again. It was after the miserable theological debates of the sixth century that the proclamation of the Unitarianism of Mahomet had so impressive a sound. The seventeenth century was an age of religious controversy. It closed in lethargy and indifference. Then grew up modern science, and the laws of the universe were brought into clearer light. The wonderful order of the world, the unchangeable peace and regularity of nature, proved and made visible to the very eye, appeared inconceivably impressive to philosophers, who were wearied with the discord of the schools. The Christianity in which they had been educated seemed now an artificial and a cumbrous system; it seemed that in listening to the voice of nature and in worshipping the *Unity of God they were returning to the simpler and more primitive faith.* So grew up the Unitarianism of the eighteenth century, and though even its advocates must now confess that it has not accomplished what was expected of it, yet the causes are not yet extinct which maintain and perennially reproduce it. Religious controversy is not yet dead, nor has it yet lost its fatal power to bring religion itself into discredit. The perplexity arising from infinite divisions in the Church is more widely spread than ever; *the persuasion that the true creed must be simple and grand, free from intricacies, and not too subtle for use, is deeply felt; and so long as it is so, Unitarianism will continue to commend itself to many minds by its imposing simplicity.*"

A MISSIONARY asked an Indian, "How do you know there is a God?" Pointing to the footsteps in the sand, the "savage" answered, "How do you know that men have been here?"

"A CAUSE OF DIFFICULTIES IN UNDERSTANDING THE SCRIPTURES."

IRISH UNITARIAN MAGAZINE.

NO MAN has ever read the Scriptures without feeling that they contain many passages "hard to be understood." This difficulty so often experienced in comprehending some portions, and, especially, the doctrinal portions of the sacred volume is owing, not to one, but to many causes. 1. The languages in which the books of the Old and New Testament were written, are so different from that now in use, that no translation, no matter how correct, can do full justice to the original, or exactly convey the author's meaning. 2. The manners, customs, and ceremonies which then prevailed, are so different from those which now prevail, that it is no easy matter for us, in the present day, to understand the allusions which are so frequently made to "fashions" long passed away. 3. The various transcribers, in copying the divine records, sometimes intentionally, and sometimes by mistake, have omitted some things which should have been inserted, and have inserted some things which should have been omitted, so as very much to alter the sense of the original. 4. By dividing the several gospels and epistles into chapters and verses, the continuous narrative is so broken up and confused, that ordinary readers, by selecting a sentence in one place and affixing it to a sentence in another, often do not clearly comprehend, and sometimes altogether mistake the writer's meaning.

Whilst, however, all these things contribute more or less to mystify and perplex the plain word of God, I have ever thought that a main cause, or, perhaps, I might say, the main cause of the difficulties which men in general experience in arriving at the true meaning of that blessed book is, that *certain words and phrases are used in ordinary conversation, and in the creeds, catechisms, and articles of subscribing churches, in a sense quite different from that in which they are used in the Bible,*—and men, in studying the Scriptures, invariably understand these words and phrases in their *acquired*, and not in their *real scriptural* import.

Believing this to be the case, it shall be my object, in this paper, to consider

some of those words and phrases which are most generally misunderstood; and I shall endeavour to reclaim them from their acquired meaning, and restore them to that one attached to them by the inspired penmen who used them.

I. The word "ELECT," is one which is invariably used in an *acquired* sense. When men nowadays employ this word they always understand by it, election to *everlasting life*,—whereas, it has no such meaning in the Scriptures. As there used, it denotes *temporal*, and not *eternal* election: it denotes election to *peculiar gospel privileges and advantages*, and not election to the enjoyments and rewards of *heaven*. Under the *old* covenant all *Jews* were God's "elect" or "peculiar people," because they were chosen by him to great favours and blessings over the Gentiles; and, in like manner, under the *new* covenant, all *Christians* are God's "elect," because that they were favoured with revelations of God's will, and other religious advantages over both Jews and Gentiles. That this is the true meaning of the word, I shall prove by one or two examples:—In Isaiah xlv. 4, we read, "For Jacob, my servant's sake, and *Israel mine elect*, I have even called thee by thy name." Here, you perceive, *all* the Israelites are God's "elect," because they were chosen by him from the Gentile nations to be favoured with a divine revelation. Again, in Isaiah lxxv. 9, we read, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and *mine elect* shall inherit it; and my servants shall dwell there." Here, as in the former instance, all "the seed of Jacob,"—that is, *all the Israelites* are spoken of as God's "elect," whom he had chosen,—not to everlasting life—but to "dwell in and inherit" the land which he had provided for them.

So, in like manner, under the new covenant, the word "elect" simply means *Christians*,—*all* Christians,—inasmuch as they were chosen to more valuable privileges than even the Jews. Let us take one or two passages in proof of this. The Apostle Paul, in writing to the Christians at Colosse (iii. 12), says, "Put on, therefore, as *the elect of God*, holy and beloved, bowels of mercies, kindness, humbleness of mind," &c.

Here, you perceive, the apostle designates *all* the Christians in that city as "the elect of God, holy, and beloved." Again, in Matthew xxiv. 22, Christ says, "And except those days should be shortened, there should no flesh be saved; but, for *the elect's sake*, those days shall be shortened." In this verse Christ is speaking of the destruction of Jerusalem, and the calamities that would attend it; and he says, if those calamities were to continue long, the whole people would be destroyed, but that God, *for the sake of the Christians*, would shorten the period of their sufferings, that a remnant of the Jews might be saved. Again, in Matthew xxiv. 24, we read, "For there shall arise false Christs and false Prophets, and shall shew great signs and wonders; insomuch, that if it were possible, they shall deceive the *very elect*; that is, deceive the *very Christians themselves*. Take one other instance. Paul, in writing to Timothy (ii. 10), says, "Therefore, I endure all things for *the elect's sake*, that they may also obtain the salvation which is in Christ Jesus, with eternal glory." That is, he endured great hardships *on account of the Christians*,—not because they were *already* elected to eternal glory, but in order that they might, *hereafter*, be qualified to obtain it. From these few passages, you must perceive, that *all* Christians are God's "elect," "chosen," "called," "holy," and "peculiar" people, on account of their being blessed with *great temporal and spiritual privileges*, and not on account of their election to everlasting glory; for admission into "glory, honour, and immortality," does not depend upon a decree of God, made before we were born, but upon *our own* "*patient continuance in well-doing*." In reading the Scriptures, remember and apply this, which is the only true meaning of the word "elect," and it will unravel many difficulties which will otherwise be perplexing, and make plain many passages which will otherwise be obscure.

II. The word "ATONE" is another one which is always used in an *acquired* sense. This word, as generally employed, means to *satisfy*, to *compensate*, or give an *equivalent*. Now, the inspired penmen never once use it to signify any such thing. In the Scriptures, it simply

and solely means to *reconcile*, or make peace between two parties who were, hitherto, alienated and estranged. Indeed, the very derivation of the word proves this. It is derived, as almost every one knows, from the two simple words, *at* and *one*, so that to "atone," means to put *at one*, those who were previously *at two*; or, in short, to *reconcile* them. The word "atonement," only occurs once in the New Testament, Romans v. 11; and, in that place, it is a palpable mistranslation for "reconciliation," as any one may see by consulting the passage,—for the word "reconciliation" is absolutely necessary to complete the sense. Christ's ministry is called the "ministry of reconciliation," because he came to reconcile man to God, but not to "satisfy" or "compensate" God, or give him an "equivalent." God *requires* nothing of the kind. He was everything that a good God, and a loving Father, could or should be, before that Christ came at all. He was always "slow to anger," "plenteous in mercy," "waiting to be gracious," and "ready to forgive;" and is ever satisfied with his creatures, whenever they turn from their sins, and requireth no compensation for their past misdeeds, save *repentance* and new *obedience*. Remember, then, once for all, that the word "atone" does not mean to "satisfy," but merely to "*reconcile*."

To be continued.

SALUTATIONS AMONG DIFFERENT NATIONS.

IN the East, the expressions savor in a more or less degree of the Scriptures, and of the serene and patriarchal sentiments of the inhabitants. Nearly all have a foundation in religious sentiment, and express peace to those to whom they are addressed.

The salutation used by the Arab, "Salem," or "Shalum," means peace, and is found in the word Jerusalem. The Arab salutes his friend thus: "May God grant you a happy morning;" "May God grant you His favors;" "If God wills it, you are well." Turks have a formula which can only be used in a sunny clime—"May your shadow never be less."

The climate of Egypt is feverous and perspiration is necessary to health; hence the Egyptian meeting you, asks "How do you perspire?"

"Have you eaten?" "Is your stomach in good order?" asks the Chinaman—a touching solicitude, which can only be appreciated by a nation of gourmands.

"Good cheer," says the modern Greek in nearly the same language that the ancients were wont to greet their friends. A charming salutation, which could only have originated among the happy, careless Greeks.

The Romans, who were heretofore robust, indefatigable, and laborious, had energetic salutations, expressing force and action: "Salve," "Be strong," "Be healthy;" and "Que facis," "What do you do?" or "What make you?"

The Neapolitan devoutly says, "Grow in sanctity;" and the Piedmontese, "I am your servant." The "How stand you?" of all Italy, forcibly indicates the nonchalance of that sunny land.

The Spaniard, grave, haughty and indifferent, wishes you "Good morning," to which we respond, "At your service, sir." Another salutation which the Spaniard uses, "God be with you."

The ordinary salutation of the German is "Wie Gehts?"—"How goes it?" and has a vagueness partaking somewhat of the dreamy character of the German. To bid one adieu, he says, "Leben sie wohl,"—"Live quiet and be happy." This last plainly indicates his peaceful nature and love for the simple joys of life.

The travelling Hollander asks you "Hoe waart'sage?"—"How do you go?" The thoughtful, active Swede demands, "Of what do you think?" whilst the Dane, more placid, uses the German expression, "Liv vel,"—"Live well." But the greeting of the Pole is best of all—"Are you happy?"

The English have the "Good bye," a corruption of "Good be with you," and some others; but that which best exhibits the character of the English is, "How do you do?" as the activity of the people is shown in this demand where the *do* is spoken twice. Nothing is more characteristic, more lively, or more stirring than this.

EXPLANATIONS OF SCRIPTURAL TEXTS ADVANCED TO SUSTAIN UN- SCRIPTURAL DOCTRINES.

ORIGINAL SIN.

"No doctrine is admissible, or can be established from the Scriptures, that is either repugnant to them, or *contrary to reason*, or to the analogy of faith. The different parts of a revelation which come from God must all be reconcilable with one another, and with sound reason. When easy and natural interpretations offer themselves, those interpretations *ought to be avoided* which deduce astonishing and incredible doctrines,"—H. HORNE, a clergyman of the Church of England.

"The popular impression is, that grace is designed to change men *from nature*. No. They are sinful, simply because they have deviated from their true nature, or fallen short of it."—Rev. H. W. BEECHER.

"Is man in nature as God originally designed, or is he not. If as designed, did God make him corrupt. If not as designed, who prevented God from finishing his work as intended. How did Adam fall without any original corruption of his nature, so called. If God decrees us to be born sinners, does he not make us sinners, and then where is his goodness."—Rev. F. BLAKELY.

THE Trinitarian churches teach, "that original sin is the fault and corruption of the nature of every man, and that because Adam sinned he lost the purity and happiness of his nature, and, in consequence, all his posterity are involved in *depravity* and guilt." An appeal is made to the prevalence of sin, and a few passages of Scripture, to support this corner stone of theology. Now the question to be considered is, not what man may be found as man to be, good or bad, for good and bad are found everywhere. But what does nature and Scripture say we are at our birth? Let us not lose sight of this, and our work will be easy. In the following manner the doctrine of original sin was tested. In the year 1848, Mr. Mann, the secretary of the Board of Education, Massachusetts, records in his report this very singular theological experiment. He prepared a circular, in which he asked for a definite reply to the following questions:—"How much can be accomplished by the best education that we can command? Supposing all the children in our Commonwealth to be brought under the influence of our common schools, and supposing these schools to be made as good as we now have the means of making them, what percentage of young persons can be made useful and exemplary men and women, and what percentage must be pronounced irreclaimable and irredeemable?" This circular he sent to eight teachers in different parts of America, all distinguished for long experience and general success, and, moreover, all "orthodox" on the article of *original sin*. He wished to know what was practicable in the view of those who saw the greatest difficulties to be overcome. The tenor of the answers is remarkable—"With entire unanimity, speaking from an experience varying from ten to forty years, and in terms, remote from any ambiguity or hesitancy, they unite in saying—Bring all children into your public schools, keep them there six hours a day, for ten months every year, between the ages of four and sixteen, and under the intellectual and moral training of the best teachers that can be procured,

and the result will be not more than *two per cent.* of incorrigible children, as five of these writers say, while three of them agree in thinking, that every child might be trained up to a life of usefulness and virtue." When the human race is truly educated, what will they think of that portion of the faith of their progenitors, which included the doctrine of inherent hereditary depravity, because of a few passages of Scripture, referring to some particular act of sinfulness or age of wickedness; while the Bible, in the plainest words, speaks of childhood and its spirit so approvingly, commending it as heaven. From our earliest years we recollect of being taught that God made us; when we arrived at the age to read theological works, we found our birth condition described so sinful, that if the devil had made us, instead of God, he could not have made us worse. Now, has the devil made man, and has he made him in God's image? or, has God made man, and does God make man in the image of the devil? The one case is true; or both are false. Thank God, both are false. The Scriptures affirm, "That God hath made us, and not we ourselves;" and "That in the image of God made he man." It was only fair we should thus state our position before we proceeded to our explanations of Scripture.

The following facts should be always borne in mind as principles of interpretation. 1. That many of those texts refer to particular generations or classes of men, the enemies of the Jews, the heathen world, or some age of great wickedness. 2. That a state of general and lamentable wickedness does not prove an innate and total corruption, no more than a state of general ignorance, proves an incapacity for mental improvement. 3. That no text in the Scripture ever speaks of mankind in general as being born depraved, or born in sin. 4. That it is repeated again and again, after the fall of Adam, that man is still made in the image and likeness of God. 5. That the sinfulness of any period is condemned for actual, open transgression, personal sin, never for birth sin. 6. That so great and remarkable a change from heathenism to Christianity may well be called a new life, from darkness to light, a new birth, life from the dead, without assuming they were all born depraved.

1. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Genesis vi. 5.

This passage, so often cited, for the total depravity of human nature, in our opinion is far short of the proof, if not with its context subversive of the doctrine in question. Read the 8th and 9th verses, which show that Noah found grace, and that Noah was a just man, and perfect in his generations, and walked with God; and concerning those who were evil, in the 12th verse, we read, *not* that mankind were born corrupt, "God looked upon the earth, and behold it was corrupt; for *all flesh had corrupted his way upon the earth.*" The sin of that period was that mankind had corrupted themselves. The passage neither asserts nor implies inborn depravity, but the reverse, notes the prevailing

iniquity of that age, and the punishment it justly deserved.

2. "And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth"—Genesis viii. 21.

This text declares the earth shall be no more cursed; and the marginal reading is "*though the imaginations,*" not *for* the imaginations. We know that the imaginations of our hearts are not evil from our youth, and we are bound to accept the corrected marginal reading, which is in harmony with sense and reason. There is not a hint in this text of the sinful nature of man's heart; it simply states, *though* men should be evil from their youth, God will no more curse the earth.

3. "Who can bring a clean thing out of an unclean? not one."—Job xiv. 4.

This often quoted passage, we confess, we cannot see how it supports the doctrine of original sin; what the words clean and unclean may fully mean has first to be determined. The context does not aid in this solution. But men will jump to the conclusion that it means we are all born sinful; we demur to this. The book of Job begins by stating that Job was a perfect and upright man, who feared God and shunned evil. Not a very likely thing for a person born into the world, totally depraved, to be. And it further states, the spirit of God hath made me, and the breath of the Almighty hath given me life. And that there is a spirit in man; and the inspiration of the Almighty giveth them understanding. These words are not much in harmony with the doctrine that we are born sinful, and under the wrath of God.

4. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doth good, no, not one."—Psalm xiv. 2, 3.

It is supposed that the writer in these words is depicting the state of the heathen world. We know it is not the state of society at the present, for millions are seeking after God. This passage does not speak of innate depravity; it says, "They are all gone aside." This shows they were not born so. They have gone aside from good feelings, noble impulses, and the promptings of the heart. And this it is which makes sin sinful, because they have gone aside. On this passage, Dr. A. Clarke writes the following:—"By nature, and from nature, by practice every man is sinful and corrupt. He feels no good; he is disposed to do no good; he does no good. And even God himself, who cannot be deceived, cannot find a single exception to this." How utterly false all this is; how a false doctrine can darken a great mind. St. Paul is a higher authority, and he testifies, when shipwrecked, "the barbarians showed us no little kindness." "And the Gentiles without the law do

by nature the things contained in the law." Such sentences ought to annihilate the doctrine of total depravity.

5. "Behold I was shapen in iniquity; and in sin did my mother conceive me."—Psalm li. 4.

In this text David says *I was*; he does not say that you, or all mankind are; why need we apply David's language of deep penitence, after he had committed most heinous sins, such as we have not done, why need we apply such language to ourselves. There is no reason for so doing. David says, in the 38th Psalm, and 7th verse, "My loins are filled with a loathsome disease: and there is no soundness in my flesh." It might be so with David; we cannot say it is so with us. At other times he speaks of being "holy," "upright," "perfect," &c.; there is nothing to warrant us in affirming the total holiness nor the total sinfulness of mankind from such texts expressive of David's feelings, and his *only*.

6. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."—Psalm lviii. 3.

At once you may perceive that this is the language of exaggeration: neither does it say all do so. The wicked do so. We rejoice to state that infancy can not be said to be, universally, an age of deceit. The testimony of Jesus Christ in favour of infancy should be always before our minds.

7. "The heart is deceitful above all things and desperately wicked; who can know it."—Jer. xvii. 9.

Parkhurst, a Trinitarian, and most able Hebrew scholar, as well as other divines who believe in original sin, say, this is a very incorrect translation of the original. The meaning of the original is "shrewd is the heart of a man, and unsearchable, who can know it." And we know this much, that our hearts are not deceitful above all things, nor desperately wicked.

8. "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man."—Matt. xv. 19.

These are the only words of Jesus Christ ever cited for the doctrine of original sin. They never touch the question of inborn sinfulness. We are also taught in the Scriptures, "Out of the heart are the issues of life."—Prov. iv. 23. The Pharisees had reproved the disciples for eating without washing their hands, and Christ points out the greater necessity of having clean hearts. But does Christ teach that childhood, or infancy, or at birth, these bad desires are in the heart; now this is the question, and settles for ever the belief of Jesus on this point. Does the Gospel give Christ's opinion of infancy? Yes; and he commends it, and tells his disciples they must become as little children. He said of infancy, "Such is the kingdom of heaven." He placed a little child in the midst of his disciples as a pattern for them: not of bodily or mental

strength, surely, but of moral purity. Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. What an awful distance there is between heaven and hell; as great is the distance between the catechisms and confessions which speak of infancy as a child of the devil, under the wrath of God, and the gospel of Christ which speaks of a little child as the emblem of heaven.

9. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."—John iii. 6.

We cheerfully admit that we are all born of the flesh, that God has given unto us a physical existence through our parents. We all need, that we may grow up in religious manhood, the birth of the spirit. The Scriptures make no mystery of this matter, "Every one that loveth is born of God." There is nothing in this proof text, though we are all born of the flesh, that we are born depraved.

10. "For we know that the law is spiritual: but I am carnal, sold under sin. For, that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For, the good that I would, I do not: but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Romans vii. 14, 25.

We acknowledge, with Peter, that Paul has written some things "*hard to be understood.*" The passage before us on all hands is conceded so, and it is presumption to claim so obscure a portion of Scripture in favour of original sin. Can it be true, that the Apostle Paul, who tells us, he is free from the law of sin and death; is carnal, sold under sin, and that the good he purposes to do, he does not, and the evil he wishes to avoid he does; and that he is in captivity to the law of sin, and that in his flesh there is no good thing. We cannot believe he means this of himself. Our view of this passage is, that he is personating by the passage a man of sinful life, a carnal man, living to low passions—

"Who sees the right, and approves it too,
Condemns the wrong, and does the wrong pursue,"

His reason, his conscience, his understanding urging to something better, yet by bad habits he is impelled on to sin. We think there is much in this passage subversive of the total corruption of the mind. "I delight in the law of God after the inward man." "What I hate that do I," "For to will is present with me." Many a man is in this position, truly assenting to the good, but from the dominion of lust and sin, doing the evil. This at least says something for the inner man, the mind; but little for its entire depravity. The assumption of original sin only heightens the difficulty in the explanation of this passage. We think the former verses describe a man under the dominion of bad passions, "captivate to sin;" the last verse describes both conditions, the servant of the flesh and the servant of the spirit. We say again, we cannot believe Paul is describing the life of a good man, but the life of a bad man, with his heart bearing witness against him.

To be continued, until every Trinitarian passage is explained.

From "Sin and Redemption."

HOW CHRIST WAS MADE SIN.

BY REV. N. D. SHELDON, D.D.

We say again, that Christ, in the accomplishment of his work in behalf of men, was brought at every step into direct connection with the sin of men, and that he was made sin, or treated as a sinner, by all who opposed his teachings, threw obstacles in his way, and sought and compassed his death. God, who sent him into the world to declare Himself and teach the saving truth, and who knew all the opposition which he must thus encounter, did Himself set forth his Son in this way, a spectacle of One unjustly suffering from men, while seeking to recover them to righteousness. It was the Divine will that he should thus come, suffer, die on the cross, rise again and pass into heaven, in order to reveal God fully to us, be to us a pattern of all goodness, and, by the power of Divine love working in him, and through him, draw us to forsake our sins and obey him. Had he desisted from teaching men the truth, on account of the opposition raised against him, he would have suffered less from the sin of men, but at the same time have done less to save them. If he had made his abode on earth shorter, or less conspicuous; if he had kept himself from the great festivals and gathering places of the Jews, and avoided intercourse, now with the common people, and now with the chief men and rulers,—he would have escaped much hatred and persecution; but he would also have done less to reveal himself and his religion. He would not have connected himself, in so many ways, with his time; he would not have so worked himself and his acts and teachings into that *varied history*, through which he now addresses us. The heavenly compassion, which was in him, would not have come forth so fully and willingly to view. We needed all his life, miracles and conversations, and all his manifold connection with the sin which was ever assailing him, in order

that we might be gained by his sympathy and love, and be brought to heed his call to repentance. We needed that God should come so close to us in his Son, in order to draw us upward to Himself.

God was especially pleased that Christ should be made sin, or treated as a sinner for us, by his death. If Christ had withdrawn himself from this bloody death, at the hands of his enemies; if, as he tells us he might, he had saved himself at this critical moment, by miracle, by calling to his aid "twelve legions of angels;" I will not say, as some overboldly affirm, that all he had previously done and taught could have availed us nothing; but I may justly say, that his manifestation would have lacked much of what now belongs to it. It would have wanted just so much of the power to arrest and impress us. It would not have laid open to us a way through death to a future life with Christ.

The Son of God, on this supposition, would not have supplied us with the best and most operative motive to fidelity to God and right, in times of severe trial and peril. He would have seemed to justify us in shrinking from extreme calamities, or in wavering somewhat in the immediate sight of them. The contemplation of what he did would not have animated the faith of so many martyrs. There would have been one practical deficiency in his example, one point in which his conduct did not come fully up to the spirit and the letter of his teaching; for while he would have taught us not to fear them, who can do no more than kill the body, he would have given us no exemplification of this sublime lesson.

It was necessary, then, that he should make the acquaintance with sin, in the worst form of evil which it would bring upon him while he retained his innocence, in the death which it inflicted. "Thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations." He lived and taught among sinners, and received death at their hands, that he might bring them to repentance, and secure their remission. We do not understand it to have been any part of his work to make God merciful, to incline Him to forgive the penitent, or to remove any obstacle in God or in his government to the exercise of this forgiveness. We believe God to be eternally and essentially merciful, always inclined and always able to forgive repenting men. We believe that the great design of Christ on earth was, by fully manifesting God in this light, to supply the most powerful motives to men to turn from their sins and seek this Divine mercy. The Gospel of Christ is distinctly and characteristically a Gospel of repentance and remission. It aims to change not God, but men. The mercy which it reveals is free, unpurchased, and unpurchasable. We would that the Gospel might be so understood and preached; for there is still, as there always has been, an unexhausted moral, saving power in it. It is God's chief means of reconciling sinners unto Himself. God is in Christ, reconciling sinners unto Himself.

We may be assisted by what has been said to form a correct idea of the subject of atonement.

Atonement, if we look to the origin and import of the term, is *at-one-ment*, or the reconciliation of such as were previously at variance. Applied to the relations of men to God, it consists in their actual reconciliation to God, by repentance on their part, and forgiveness on his. It marks a subjective fact, though usually as the consequence of some objective arrangement.—This is, I think, the invariable signification of the word *atonement* in the Bible, throughout the Old Testament, and in the one instance of its use in the New Testament. The Hebrew atonements were reconciliations through the divinely appointed medium of sacrifices. The sacrifices were means to an end, and in themselves alone not an atonement, though made with a view to an atonement. So the manifestation of Christ in the flesh—his teaching, example, and death for us—cannot in strictness be called an atonement, or a reconciliation; they are more properly means of effecting an atonement. The reconciling, the repentance-moving power lies in them, and works through them; they constitute the Gospel. But we must not confound the Gospel—the means and the vehicle of the reconciliation—with the end and design of the Gospel, the reconciliation actually effected. Or if, in conformity with present usage, we lodge an objective atonement in the work of Christ, we should be always careful to explain this as consisting in the value of his work, as a means, in connection with the preaching of the Gospel, of bringing men to repentance and salvation. We should thus adhere to scriptural ideas, and run no risk of being misunderstood.

We know of no consistent medium between this view of the atonement and some such modification of the transfer-theories before considered, as would make the sufferings of Christ strictly penal. Whenever, however, any such intermediate view shall be pointed out, and shown to be consistent with the Scriptures, and a part of their teaching, we shall be ready to accept it. On the one hand, the transfer-theories must be wholly rejected, as both irrational and unscriptural; and, on the other hand, we must resolutely maintain, that there is a moral power, a reconciling virtue, in the whole exhibition of Christ. We may then admit, between these two views, any further ideas, which can be drawn from the Bible. By cautiously proceeding in this way, it would seem that the views of all intelligent and earnest Christians, on the subject of the atonement, might be very nearly harmonized.

It is an impressive fact, that God has made his Son to be sin for us. Paul became all things to the men among whom he preached, for their salvation; and in a like way Christ has been made sin for us. He has been among us in our sin, has sympathized with us, and has suffered in our behalf. He has suffered even unto death; and he has done it, because he loved us, and with a view to save us. Has this kindness brought us to repentance, and put us in the way of salvation? Has it led us to struggle against all sin? We have long been familiar with the work of Christ without us; has it worked transformingly within us? Let us not forget that salvation is an internal state.

WAYSIDE GATHERINGS.

GARDENING FOR LADIES.—Make up your *beds* early in the morning; *sow* buttons on your husband's shirts; do not *rake* up any grievances; protect the *young* and *tender* branches of your family; *plant* a smile of good temper in your face, and carefully *root* out all angry feelings, and expect a good *crop* of happiness.

SERIOUS ODDITY.—A presiding Elder in Walker county, Ala., was examining an applicant for a preaching license—one who felt ambitious at 'splaining, and 'spounding the Scriptures. "Brother," said our friend, the Presiding Elder, "are you a Unitarian or a Trinitarian?" After studying awhile—repeating in undertone, "U-n-i-t-a-r-i-a-n—T-r-i-n-i-t-a-r-i-a-n"—the applicant answered: "Well I always voted the *Union* ticket, and I'm a *Union* man; so, I reckon I'm a Unitarian." The Quarterly Conference didn't think it a *safe* case; though the brother is on hand, on election days, for saving the *Union*.—*Evangelist*.

GOOD RULES FOR ALL.—The following rules will answer for any latitude, and parents might profit by having them placed in a conspicuous place, that the whole family could read them daily, if need be. We cut them from the *Israelite*. Profane swearing is abominable. Vulgar language is disgusting. Loud laughing is impolite. Inquisitiveness is offensive. Tatling is mean.—Telling lies contemptible. Slandering is devilish. Ignorance is disgraceful, and laziness is shameful. Avoid all the above vices, and aim at usefulness. This is the road in which to become respectable. Walk in it. Never be ashamed of honest labor. Never be discouraged, but persevere, and mountains will become molehills.

BUNYAN'S FLUTE.—The flute with which John Bunyan, the famous tinker, beguiled the tediousness of his captive hours is now in the possession of Mr. Howells, Gainsborough. In appearance it does not look unlike the leg of a stool, out of which it is said that Bunyan, while in prison, manufactured it. When the turnkey, attracted by the sound of music, entered his cell to ascertain, if possible, the cause of the harmony, the flute was replaced in the stool, and by this means detection was avoided.—*Lincolnshire Times*, 1858.

A SABBATARIAN FAMILY.—Mr. Sinclair, of Ulster, in some additions to his recent lecture, adds the following anecdote:—"I know a lady of fortune who will not allow any work whatever to be done on the Sunday by any of her servants. The table is spread on Saturday night with a sufficient stock of food to last the whole day; coals are provided for the fires, which are all prepared for lighting; and except in case of illness, the bell is not once rung from morning to night; the bedrooms are never entered by the housemaids, nor the dining or drawing-rooms by the maid servant, during the entire day. The family have morning and evening prayers, attend church twice or three times, walk nowhere else for exercise, and neither read nor converse on any but religious subjects."

A CURIOUS MIXTURE.—The Rev. Mr. Pixley, of New York, made the following remarks lately in a speech to teachers. "While Infidelity that hydra-headed monster is yet alive to deceive and to destroy—while Socialism, Agrarianism, Fourierism, Unitarianism, Spiritualism, and No-Governmentism, are exerting their pestiferous influence in the earth, there are evils enough to awaken our sympathy, and to call forth our opposition. Nor is it enough that we acknowledge the existence of the evils, and bewail their influence among men. This, however sincere on our part, would have no tendency to lessen their influence, or to check their progress among mankind. They must be directly assailed. Attacks, frequent and powerful must be made upon them.

NOAH'S ARK AND THE GREAT EASTERN.—The following appears in the *Times*:—"Sir,—The following is a comparison between the size of Noah's Ark and the Great Eastern, both being considered in point of tonnage after the old law for calculating the tonnage. The sacred 'cubit,' as stated by Sir Isaac Newton, is 20-625 English inches; by Bishop Wilkins at 21-88 inches. According to these authorities the dimensions will be as follows:—

	The Ark. Sir I. Newton. Eng. Feet.	The Ark. Bp. Wilkins. Eng. Feet.	Great Eastern Eng. Feet.
Length between perpendiculars	515-62	547-0	680-0
Breadth.....	85-94	91-16	83-0
Depth.....	51-58	54-70	60-0
Keel or length for tonnage ..	464-08	482-31	630-2
Tonnage accord- ing to old law	16,231 58-04	21,761 50-94	23,092 25-94
	"City, April 18th, 1857."		"X. Y. Z."

On one side of the statue just erected to the memory of the late Mr. Joseph Brotherton, member of Parliament for Salford, are the words once uttered by him in the House of Commons; "My riches consist not in the extent of my possessions, but in the fewness of my wants."

The CHRISTIAN FREEMAN will contain, in 1859, an *Exposition of the SCRIPTURAL PASSAGES advanced for Original Sin; A Triune deity; Calvinistic Election; Deity of Christ; Imputed Righteousness; Vicarious Sacrifice; Personality of the Holy Ghost; Justification by Faith; A Personal Devil; Eternal Torments. Also a Sketch of SEVEN Christian Denominations holding Unitarian Sentiments:—the 1. Transylvanian Unitarians; 2. English Unitarians; 3. Irish Unitarians; 4. American Unitarians; 5. Christians of America. 6. Hicksites; or Quakers of America. 7. Universalists.*—One copy will be sent to any part of the United Kingdom, Monthly, post free, at 2s. 6d. per Annum. Four copies, post free, at 6d. per Month, or 6s. per Annum. Nine copies, post free, 1s. per month, or 12s. per Annum.

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Printed by W. ROBINSON, High-street, Stockton.